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## WICHITA TALES.

## 2. THE STORY OF WEKSALAHOS, OR THE SHOOTING STARS.

THERE was a time when some people lived in a village, and some out by themselves. There was a poor boy by the name of Weksalahos (The-Boy-who-Urinate-in-Bed), who lived in the village with his grandfather and grandmother, and they were poor. The village was headed by a chief, whose name was Young-Man-Chief.

It was the habit of Weksalahos to run about the village picking up things to eat that had been thrown away by the people. This is the way this poor boy got his food. At times he would go to some one who was pounding corn into meal, and sometimes, when people felt like it, they would give the poor boy some meal, hence he was often called "Boy-who-Ate-from-the-Corn-Mill." The boy's folks were of what we would call a low class of people. The poor boy had a buffalo robe which he wore while going around the village, so there were people, among whom was Kedox (Coyote) in particular, who disliked Weksalahos' folks, and abused them. Kedox would sometimes go to their home and urinate on their lodge. Because they were poor, this is the way they were treated by some people.

Young-Man-Chief had a father, mother, and four sisters in the village, and this chief was always out on the war-path. He had a good many followers who were always ready to go along with him whenever he felt like going out on the war-path.

It happened that Young-Man-Chief announced to the people that he wanted to send out a large war-party which he had formed, and that they would leave in a few days. It must be remembered that there was always a large body of men who would go out with such a war-party. So he set out with the war-party, went toward the south, and they travelled all that day; they stopped early in the evening.

Just as they were going out on the war-path, Weksalahos said to his grandmother, "Grandmother, I want to go with the war-party;" but the old man said, "Why do you want to go?" The old woman said, "I am afraid you would be a cause to hold the people back should you go, for I know they would have to wait for you or, if you should stay with the crowd, some of them might get tired of you and kill you." When the appointed time came for the war-party to set out, they left their wives at home, and were all equipped for war, and all started at the same time.

After all had started, Weksalahos, against his grandfather's and grandmother's wish, set out to go along with the party. When the people stopped for a night's rest, some of the men happened to look back whence they had come, and they saw some one coming. The

people began to ask one another who this man might be. But when he came nearer, he began to get smaller and smaller, and when he was close, they found that it was Weksalahos. Some of the men tried to coax him to go back, for the men would travel fast, and he might not stay with the crowd, and might delay them. Weksalahos turned back, but did not go far, and stayed all night somewhere else, instead of going clear back home. Next morning they started again, and Weksalahos got up and followed them. In the evening, when they stopped, they saw him coming again, and as he was now far from home, the chief warrior asked him to come to the camp; but some of them thought he had better go back, especially Kedox, who abused him in every way he could.

During this day the chief had already sent out spies to see if they could find the enemy. Late that evening, after they had camped, the spies came in and told the chief that they had found the enemy's village. The chief was then asked to announce whatever he thought best to be done. So in reply he said: "These surely must be the ones I am after; early in the morning everybody must be ready to make the attack." All then travelled the rest of the night, Weksalahos in the midst of them. About daylight they came to the enemy's village.

All the warriors now began to dress themselves in their war costumes, and the poor boy Weksalahos was asked to remain with the things that they left, such as buffalo robes and other things that they did not need while making their attack. As soon as all had left to go before the village, and while everybody at the village was asleep, Weksalahos made his way to the creek, and dived into the water; he changed himself to a man, and when he came out he had a war-bonnet on his head such as no one else had. When the war-party made their charge, there was seen going before them a man whom no one knew; but they noticed that he was a better runner and warrior too than the rest, and his war-bonnet was entirely different from any one's else; and the only war weapon he had was a war-club. Weksalahos was the first one to begin the fighting, and going through the village, he went around the other way, without meeting any one, to the creek, dived again, came out of the water the same as he always was, — a poor boy, — and went back where he had been told to remain.

Then the warriors returned, some having scalps and some having prisoners captive. Finally, the head warrior of the village was brought to the war-party, and delivered to the chief.

All then turned back toward home. While on the way the men cut sticks to hang their scalps on, and so Weksalahos had some one cut him a stick to hang the scalp on which the chief had given him,

to carry it, according to custom. He then had it painted with red paint which they called "dathqyets." Some painted theirs black, using the ashes of burnt grass. They travelled all that day, and finally darkness came, and all camped for a night's rest.

It was the custom, when stopping for a night's rest, to sit up a while, and have conversation among themselves, consulting about things they had seen. When they had done this, the chief warrior asked who the man was whom he had seen in the lead while making the attack, running faster than he himself, and whose war-bonnet was entirely different from any one's else. All said they did not know who the man was. When they had said this, Kedox spoke and said, "Who else could you have expected to have done the first of the fighting but me? It was I who did all that before any one could reach the village; I was there first." But it was known that Kedox would once in a while tell the truth, and at other times would lie; and in these times, of such people it was said that they had two tongues, one telling the truth, and the other telling the untrue. Every one knew that Kedox was in the midst of the crowd when they all ran towards the village and when they made the attack; so they did not believe him at all.

After these things, every one went to sleep with the expectation of getting home the next day. Every one's mind was excited by what had occurred during the attack — *i. e.* that some one had got ahead of others in the attack — and guessing who the man was that did the first fighting.

On the next morning all started for home, and late the following day, when they were near their homes, according to custom, they sent some one on ahead to show the people at home that their warriors would enter the village victorious. After the man had signalled, the people knew that their warriors were coming and got ready for them to come in. So the warriors entered the village in triumphant way.

They were met by a great multitude of their people, and dances were at once begun, lasting all night long, and this is the way the people spent their time when any of their warriors came home victorious. Weksalahos met his grandfather and grandmother, and delivered the scalp to them, which they thought to be the greatest thing that had ever occurred to them through their grandchild; so they danced like the other people.

Since Weksalahos went to war, every one of the people began to think lots of his folks, and would give them things to eat, and Weksalahos' grandmother could then dance in front of each of the greatest warriors, praising them as any other woman would. It was the custom for people to give away things, especially the young men

who had been with the war-party to give to their parents; so when the parents went around their places, they would get presents from them, such things as robes, meat and other food, such as corn.

After a while Young-Man-Chief announced to his warriors that he was going to send out another war-party, and told them that he wanted to appoint a certain day on which to start. So everybody was ready and looked for that day to come.

Weksalahos again asked his folks to allow him to go with the war-party; and this time they allowed him to go, for they knew that since he had been successful once, he would get along well again, and they knew that when he should come back from war, they would be very well treated.

When the time came to start on the war-path, they all started, and with this war-party Weksalahos volunteered to go along. They travelled all that day, and camped early, so they could send out spies. All day they had been headed toward the south. They sent out spies to see if there were any enemies near to them that they wanted to attack. When they camped, beside sending out spies, they also sent out hunters to hunt for some game, so they could have some meat for food. Late that day the hunters came with deer that they had killed and some turkeys. They cooked some meat for their supper, and after they had cooked it, they all ate their meal. Weksalahos always ate after all the rest had eaten and were through. According to custom, while out on the war-path, the men sat up late, waiting for the spies to come in. So that night all sat up talking about what to do when attacking their enemies.

About midnight the spies came. It was a rule that when spies came in, they should whoop, and say, "Sahgiwáris" ("I am sure of it"). When the spies came, the men formed in a circle, and the spies went around the circle once. Then the men asked them what they had seen. Some reported the enemy were Gusseyos. Others told the chief or head warrior that when they left the crowd they travelled to such and such a place, looking out for the enemy, and of course told all about how they travelled and what sort of places they had seen; they had seen a village, and the village was there if they wished to attack it. The chief was then asked what he wanted to do about what had been reported by his two men who were serving under him, so the rest of the men would know what they were to do. The chief then said to his warriors that when the war-party was formed, he had intended to attack the first enemies he should find. So when this news was brought to him, he informed his men that this was the enemy he was after, and that early next morning they would make an attack. He then asked his men to get ready to start that night.

They all started, heading toward the point where the enemies were seen by spies. Weksalahos was in the midst of the crowd, and had heard every word that was said regarding the attack they were to make. They travelled all that night, expecting to get to the enemy's village before the next morning. About daylight they entered the edge of the village.

The chief told his men to dress themselves, and get ready. When everybody was ready, the chief told Weksalahos to remain at the place where they had left all the robes. When all had started toward the village, Weksalahos went to the creek, dived in the water, and came out just as he had done on a similar occasion with the first war-party he had gone out with. As all were running toward the village, there was in the lead of all a man whom no one knew, and he was the one they had seen on making their attack in the previous war-party. This was Weksalahos again, but he would not show himself to the people, but went ahead of everybody, and did the first fighting. Before any one could reach the village, he went right through and came around the other way, without letting any one see him. He let the remainder of the warriors do the rest, and returned to the place where he had been stationed, first having gone to the creek again, the same as he had done on the previous occasion. Finally, the rest of the warriors came about the place where they had left their things for Weksalahos to look after while they went out to war. When the rest of the warriors came, the head warrior gave Weksalahos a scalp again. Of course the others had scalps, and some had people whom they had taken captive. So this was the second scalp Weksalahos got from the chief.

All then turned back, and Weksalahos, before starting, hired a man to cut him a stick for his scalp, to hang it on. He then had it painted red like the first stick he had ordered. They travelled all that day and at night camped, for it was a long way to their village. The following day the men went out to hunt for meat, and at night the party stopped for a night's rest. The men came in with deer meat and turkey. Whenever the men came in from a hunt, there were other men who did the cooking; so part of the men in the camp cooked for them.

After meals Weksalahos, being but a small boy, had to get into bed early; he was the first one to go to bed. The rest of the men stayed up until late at night, and commenced to talk about the unknown man whom they had seen go ahead of them when making an attack; then they asked one another if there was any one in the crowd that always went ahead of everybody else, and if there was, to speak out; and if there was anybody who knew who it was, he should tell; for the man who had done this would receive a big offer

to become a chief over every one of the existing chiefs. But there was no sign of any one who knew who this man was. Kedox was the only man who said it was he. But the people knew that while making the attack Kedox had been in the midst of the crowd, and had nothing to show that it was he ; but he would say, "Who else could you people suspect it to be ; you know that I am the only great warrior you have." But the other men would say, "I don't believe Kedox." They knew that he was always wanting to appear braver and better than every one else. So no one knew who this man was that went in the lead to the attack. Since no one could be found who could tell who the man was, they went to bed.

Early the next morning, after eating their meal, they all began to move out and travel on their way back to their homes, going faster than ever, by a straight trail, instead of going around by the way they had come. They all aimed to get home the following day, and continued to travel that day until late in the evening. They sent out a man ahead to give the home people a signal, so that they would know of their coming. The only man who could do this was Gusseyos, who was the fastest traveller. So while the rest of the men travelled slowly, Gusseyos went ahead to inform the village.

Late in the evening the people at home saw a man appearing at a place called "Naasaquadowini" ("Place-where-Warriors-give-Signals-on-their-Way-Home-from-War"). Now the people began to know of their warriors coming home victorious. Late in the evening the warriors all got home, Weksalahos being the last one to come. But the people and his folks received him in good manner.

In the evening the people who had been at home began to dance the scalp dances, continuing all night, in honor of their brave warriors. Weksalahos and his folks also had the same kind of a time as the rest of the people were having. The old woman would join in the dance, and early in the morning, it being the custom, the old women sang and went around to every tipi, singing about a certain person who had been in the battle and what heroic deeds he had done ; and at this time the women were given presents of all kinds. The songs they sang were called "Garhiikawilaeh," as they are also nowadays. The women were heard whenever any war-party returned from war.

It was then the custom that whenever any one sent out a war-party, the person who was sending it looked for the return of his victorious warriors. Then, as now, when any one wished to become a great warrior or a chief, he sought to perform brave deeds. This is how Weksalahos was planning to become a prominent man.

The dancers were still going on the same as usual, until everything quieted down, and the great fun was over.

Weksalahos, while at home, went around the village, picking up things to eat ; but there was a time when some boys of his age met him, and abused him, after which he cried all the way back to his home. The poor boy was kind-hearted ; he would never fight back, but would endure whatever the boys did to him.

Again Young-Man-Chief announced to his warriors that he was going to send out another war-party. Weksalahos was then going around the village, and when he heard of this, he turned back to his home, and told his folks about the war-party that was soon to be sent out. Weksalahos was glad to hear of this, because this is the way he got his fun. So he remained at home, waiting for the time to come. He asked his grandmother to make him a pair of moccasins. About the time these moccasins were finished, all got notice that the man was about to start out on the great war expedition. So this was to be the third time that Weksalahos was to go on the war-path.

When the appointed day came, all started at the same time, and the poor boy Weksalahos was again in the midst of the party. While on the road, Kedox saw him again, and tried to make him go back to the village, for he saw that Weksalahos was always treated well by the chief warrior, and because the chief always gave him a scalp. But the chief said that Weksalahos should be allowed to go with them, and at this time the chief began to suspect Weksalahos to be the unknown man they had always seen when making their attacks. So Kedox let him alone.

After travelling all that day, some men were sent out to hunt a little for something to eat ; the rest of the men went on until late that evening. They camped and waited for the other men to come in, and after dark the hunters came in with deer meat they had killed. Then war smoke ceremonies were performed. Part of the men were commanded to cook the meat, and after all had eaten their meal, they sat up for a while, telling about what they were to do when meeting their enemies ; then they went to bed.

On the next day, after eating their breakfast, they started on their way again, and travelled all day ; they sent out spies, and selected a certain place where they would meet them the following day on their return. So the main party went on, taking a straight road, and the spies went ahead of them. On the following day the main party camped at a certain place they had selected to meet the spies. About dark there came some hunters that they had sent out to hunt for food. When the fire was made, the smoke ceremony was performed, and after this was over, the men who are called "servants" commenced to do the cooking for the rest of the warriors. After the cooking was done, they all began to look for the return of the



spies, anxious to hear the news. Of course they had to sit up until their return. While the rest of the men were sitting up, the chief warrior sent out men to look for the spies. About midnight some of the spies returned, but they had failed to hear anything about their enemies' camp. Finally all returned except one. This man was still absent ; but finally, when everybody was in, he came. He was never known to fail to carry out whatever he undertook to do. On his arrival the men were as quiet as they could be, all expecting to hear about what he had seen. According to custom, he was well received. He of course had to go through the performance that a spy had to do on his return from spying.

The spy was now asked to tell the story of his trip. He informed the warriors of what he had seen. He said that when making that trip, he travelled around a large creek in search of the enemy's village, and while on the creek he came to a high point ; that he saw the village of the enemy. This was the end of his story. He then told them that the enemies were there, and that he supposed that this was their permanent home, leaving the consideration of the whole thing to the chief warrior and his men.

So the two men who were serving under the chief both asked their head warrior if these were the ones he wanted to go after. The chief then gave his orders to the two men who were serving under him to announce to the warriors that this was what he would do, — that on the same night he would start off, so he might attack the enemy early in the morning. The opinion of the chief regarding the returns was announced to the warriors. So the other warriors were then satisfied to learn what opinion the chief had about this. After this announcement the warriors were told to get ready to make the trip to the enemy's village. They all started on this trip that same night, and continued the rest of the night, and reached the village early in the morning.

The chief now told his men to get ready to make the attack ; and Weksalahos to remain where they left all their things. As soon as they had started, Weksalahos left the things that were under his care and went to the creek to change his form, and dived in the water as he had done before, so that he might not be recognized while making the attack. The chief was always known to be the fastest runner, so that he was always in the lead ; but when Weksalahos made his appearance, he always got ahead of the chief warrior, and was the first one to enter the village, dressed the same way as previously, wearing a war-bonnet that was not like that of any one else ; and when he entered the village, he went through, killing the enemies just as they were getting out of their lodges, and going through the village, he went around the other way to pre-

vent anybody seeing him, went to the creek, and dived in the water, and changed himself, the same as he had always done. Then he went to the place where he was told to remain until they all returned.

After the poor boy arrived at the place, he got his buffalo robe, and put it on; and when the warriors came to the place, he saw some with prisoners whom they had captured, and some with scalps to deliver to their wives and the old women who would come to meet them on their return. When the chief arrived, poor Weksalahos knew that he would get a scalp, for the chief was the man that always gave him a scalp. As soon as the chief arrived, he gave the boy a scalp, which was the third one given him.

As soon as all the warriors arrived, they turned back and travelled toward home, and took the straightest route in order to get home the next day. Weksalahos, while on the way, asked a certain man whom he knew would do whatever he asked him to do, to cut him a stick and paint it red, so he could hang his scalp on it. This was done for him while they were all travelling. At night they camped to rest. In the evening the men whose business it was to hunt came in with deer meat, and the men who cooked prepared the meat for all. When the meat was done, they ate, and when they were through eating, some of the men said among themselves that they were tired, and retired to sleep. Some of the other men sat up, and began to talk about the man who always appeared when making an attack, and told who they thought it was; but no one ever knew who this man was, for they never saw him after the battle. After failing to find out who he was, they all went to sleep.

The next morning, after they had eaten their breakfast, they began to travel home again. They travelled all that day, and in the afternoon they sent a man on ahead to give the signal of their coming, and to give the news of the victory, and about the man who had appeared in the lead and then left them. Then they travelled on until evening, when they entered their village, and were met by many of the older folks.

After they had entered the village, and darkness came, the big ceremony began. They danced all night, continuing till morning. Weksalahos delivered to his grandmother the scalp that was given him by the chief. She then participated in the dancing with the people in honor of the warriors.

Weksalahos then began his old ways, going around the village to the ash piles, and eating the waste parched corn that he found. It was his habit to go around the village for food.

Long after this the chief again announced that a war-party was going to go out. He appointed a certain time to start. Weksalahos

had a habit of being around about the village, and heard of this announcement, went straight on to his home, and told his folks what had been said. He said he wanted to go again. So day after day he looked for the appointed day. Some time afterward the chief announced that he wanted to start out the next day. Weksalahos retired to bed that night, and lay awake nearly all night, waiting for the next day to come.

When morning came, all started out at the same time, and there was Weksalahos in the midst of the warriors. They travelled all that day until late in the afternoon, and the hunters went out to hunt for food, and when they camped the hunters began to come in with the deer meat and some buffalo meat. When all these things were done, the smoke ceremony was performed under the directions of the head warrior by the two men who were serving under him as leading warriors. Then they cooked. When the cooking was all done, the food was first offered to the main warrior; then, after he had eaten, the food was eaten by all. After the eating was over, some went to sleep, and some of the men sat up part of the night.

Next morning, while the men were cooking their breakfast, the chief warrior announced to his warriors that on the following day, when travelling, spies should be sent out to spy, and that the following day he should select a certain place where they should meet the spies on their return. About this time the cooking was done, and it remained for them to eat their breakfast. After breakfast they started out to where they supposed they could find the enemy. In the afternoon of that day the spies were sent out to look for the enemy's village.

They continued their journey all that day until late in the evening, when they stopped to wait for the spies and hunters. About dark the hunters came, and the spies also, one after another. The spies had failed to locate the enemy, and the hunters returned, some with game and some without anything. After the return of the spies the smoke ceremony was performed, and they began to cook meat enough to go all around. They then ate, sat up and waited for the remaining spy, for there was still one out. Late that night he came in, having succeeded in locating the enemy. He reported to the head warrior what he had seen while out spying. After telling all about the location of the village, how fast he had to travel, and what a hard time he had had, having nothing to eat, and tired as he could be, he was given something to eat. While this spy was eating, the chief warrior announced to his warriors that early on the next morning he wanted to make the attack on the enemy; that they should get ready to start out that night in order to make the attack early next morning. While this spy was resting, the rest of the men were getting ready.

As soon as the man who was eating got through, they began to set out on the trip. They continued for the rest of the night, until next morning, when they reached the enemy's village. Weksalahos was of course in the midst of the party. When they were near to the village, the chief warrior ordered his men to get ready for the attack, and Weksalahos to remain with the things that they had left behind.

When these men started towards the village, Weksalahos left the things, and went straight to the creek in haste, dived in the water, changed himself, went on ahead of everybody, and made the attack first. So just when everybody made a run towards the village, the chief warrior being in the lead, because he was a faster runner than any of the other men, he saw the same man that they had always seen before making an attack, and who attracted everybody's attention, as they wondered who he was. This unknown man entered the village long before any of the rest of the men had reached it, and already excited the enemy, some leaving their lodges without their weapons, and killed those who thought to kill him. He went through the whole village, and came around the other way without letting any one see him or meet him. So while the rest of the warriors were fighting, Weksalahos turned back to the creek, dived, and turned himself into a small boy again; then he went back to the place he was told to remain at till the rest of the warriors came back from battle.

Later that morning the warriors came, as they had always done when going out on the war-path. Some of the men had captives along with them, and some had scalps, and had already cut sticks on which to hang the scalps. Finally there came the leading warrior, who gave a scalp to Weksalahos, this being the fourth one he had received from the same man, and this the fourth time he had been with the war-party. Weksalahos then had some one to cut him a stick like the rest of them had, to put the scalp on.

In the morning all turned back for their homes. They continued their journey all that day, taking a straight route. This was hard travelling. So Weksalahos had to fall behind the rest of the men; but since the chief warrior had made some kind of friendly terms with him, he stayed behind, in order to protect him from the enemy, as he was afraid they would pursue them. So some of the men who knew their business, while travelling, went one way to hunt for their food for the night, while the other men travelled on and on, until darkness overtook them, and they camped for the night, waiting for the other men to come in from the hunt. So the rest of the men, who had camped, built fires in order to be ready for the hunters coming in with their meat. Finally the hunters came with their deer,

turkeys, and buffalo meat, and men, being men ready for this, commenced to cook the meat for the whole party. When this was done, they commenced to eat their food. After the eating was done, the men set the prairie on fire, to show the people at home that they were victorious. At night the burning prairie could be seen a long way. As we now know, when we see a prairie fire a long way off, it looks like gold in the sky at night. After all this was done, they all retired to sleep a full night this time.

On the next morning a fog appeared at the village, this being weather for a warrior who has great powers in sending out war-parties. During each of the four times that Weksalahos had been with the war-party this fog had occurred at the home village.

In the morning, after they had eaten their breakfast, they started for their homes again, making their journey faster than ever. But Weksalahos would stay with the crowd. In the afternoon they sent Gusseyos on ahead to show some sign of their coming. The place he was sent to was called "Place-where-Warriors-give-Signals-on-their-Way-Home-from-War." This was a little high point where a person would be seen by everybody; and after this signal was given to the people, they would shout out. So on the following day the man they had sent out ahead reached the high point, going forward a short distance, then back again, and so on, about four times, so that when the people saw his movements, they knew that their warriors were coming home victorious.

In the evening the warriors entered the village with their captives and scalps. As we know that Weksalahos was in the midst of the party, he delivered his fourth scalp to his grandmother. After they had arrived, the dances at once began, continuing the whole night long. Early in the morning the old women went from one lodge to another, singing about the warriors who were in the war-party that was sent out and had returned. In the crowd of women was Weksalahos' grandmother, and when night came, the dances went on as usual. At this time, Weksalahos would visit the chief pretty often, and there he would get something to eat and take it home to his grandfather and grandmother.

Later on, while Weksalahos was home one night, he asked his grandmother to go to the chief and ask for his oldest sister, saying that Light-of-the-Prairie-Fire-Set-the-Evening-after-Battle-Signal-of-Victory-to-the-Home-People wanted to marry her. But the old woman refused, and said she did n't think the young woman would accept him. But he kept on coaxing the old woman to go and try. So she went on to the chief's lodge, and entered. She saw a great big crowd of men in the lodge, sitting up, and was asked by the chief to tell why she had come so late. She said Light-of-the-Prairie-Fire-

Set-the-Evening-after-Battle-Signal-of-Victory-to - the - Home - People sent her to ask if his oldest sister could be married to him. As soon as she said this, the chief's sister quickly replied, saying that it did n't make any difference who he was, she would not accept him, and the old woman was chased out by Kedox, who was then a servant for the chief. On her return to her own lodge, she told what the young woman had said. Again Weksalahos coaxed her to go back again and say that Fog - that - Comes - in-the-Village-Sign-of-Absent-War-party's-Victory-on-Way-Home wanted to marry his oldest sister. So the old woman returned to the chief's lodge, and when she had entered the chief asked her to tell why she had come. She again said that Fog-that-Comes-in-the-Village-Sign-of-Absent-War-party's-Victory-on-Way-Home was wanting to marry his oldest sister. As soon as she had said this, the chief's sister replied that she had told the old woman it did n't make any difference who he was, she would not accept him, and the old woman was again chased out of the lodge by Kedox, for he himself was always wanting that same chance, and he wished for the time to come when she would accept him instead of some one else.

The old woman returned to her lodge, and told Weksalahos that the girl had refused again, and said she did n't think any one would accept him, especially as he was so dirty and small. But again Weksalahos coaxed her to go back and tell the chief that Person-who-would-bring-Captives-Alive wanted to marry his oldest sister, and that she had been sent by the same man as before. So she turned back to the chief's lodge, and when she had entered the chief asked her why she had come. She said that Person-who-would-bring-Captives-Alive had sent her to ask if there could be any arrangement made for his oldest sister to marry him. As she said this, the young woman again quickly spoke, saying it did n't make any difference who he was, she would never accept him, and the old woman was again chased out by Kedox, who said, "Who could ever have that old stinking thing for a husband!"

When she returned, she told Weksalahos what the girl had said, and that she had refused him. But Weksalahos again coaxed his grandmother to try once more, and this time to say that Man-having-four-Buffalo sent her to ask if he could not marry the chief's oldest sister. So she again turned back to the chief's lodge, and on entering the chief asked her to tell why she had come. This time Kedox was very near chasing her out before she had a chance to say why she had come. So she told the chief that Man-having-four-Buffalo had told her to ask him if he could marry his oldest sister. Just then, when she had said this, the young woman again said that it did n't make any difference who he was, she would never accept him.

Then, before the old woman was chased out, the chief spoke to her, saying: "I regret that my sister has refused so many times, but if that fellow can accept my youngest sister for his wife, he may have her." The old woman returned to her lodge, and told about this young woman again refusing, and how the chief had offered his youngest sister to Weksalahos for a wife. So Weksalahos said to his grandmother that he knew he could get one of the chief's sisters any how, whether he got the oldest one or not. Then Weksalahos was satisfied.

As soon as he was told of this, he at once started for the chief's lodge to become the chief's brother-in-law. While everybody was sitting up, he entered the lodge, and was asked to pass on to his future wife's bed. Then, while these men were sitting up, Weksalahos and his wife went to bed, and those who sat up heard Weksalahos urinating on the bed.

Then all the men went out to their homes to sleep, and on the next morning the mother of Weksalahos' wife had to hang out the robes to dry. After eating his breakfast, he went to his home instead of staying at the chief's place; and from this time on, when night came, he would go to his wife's lodge. His wife was the ugliest one of the four sisters; she had great sores under her chin.

Some time afterwards the people heard that buffalo were seen near the village, and so the men all went down to drive them closer to the village, and after driving them closer, the men surrounded the buffalo and killed all of them. This was the way the people of those times killed buffalo. This was during the daytime, so Weksalahos was then at home.

Weksalahos at once asked his grandmother to go to the place where the men were butchering the buffalo and get him a tongue, but the old woman refused and said that some one might cut her hand, but he kept on asking her, and finally she got up and said, "I am sure that some one will hurt me." But Weksalahos said to her, "Grandmother, you go on and do as I tell you." She then went to the place where they were butchering, and when she arrived she tried to pull the head to one side and cut the tongue. Then came Kedox, and cut her on her face and wrist, and told her to go back home, and never do that again. So she cried and went home; and when she entered her lodge, there was Weksalahos. She said to him, "Now you see what Kedox did on your account!"

Now Weksalahos said to his grandmother that time after time they had been abused by many people, and that he had endured everything that anybody had done to them; that from time to time he had thought he would always live a poor boy, but that the time had come when he must make himself known to the people, so that

any one as poor as he was might in time become a man, and some time a chief. So at this very time, when his grandmother was bleeding, he stepped out to the creek, and did as he had done while on the war-path. He went to the creek, dived in the water, and came out with the appearance he had had in making attacks on the enemy, and from this time on he never changed his appearance again.

Weksalahos went straight to the place where the people were butchering, and when the people saw him they knew that it was the same man that they had seen when making attacks on the enemy; he had come again. He was dressed the same as when with the war-party. When the people saw him, they went toward him to meet him. He then asked who had cut his grandmother's face and wrist. The crowd then yelled and said it was Kedox that had done the cutting. Then everybody began to say to one another, "That's the man that we always saw in time of war." So Weksalahos told Kedox that he would not be killed; but if he wanted to pay him for so much injury as he had done his people, he could do so.

While the crowd was there, Weksalahos made a long talk to them regarding his boyhood, saying that never in his life as a boy had he done any harm to any one, nor had he ever got mad at any one; when they abused him, he endured it; but now he had decided to show himself out to the world just as he had done while on the war-path; that it was his business, when out with a war-party, to lead them from danger from time to time when a chief warrior would attack his enemies, and there were times when he would first enter the village, and draw the enemies out, so they would be without their weapons; that now the time had come when he had got tired of all the abuse offered himself and his folks.

So all the people who were butchering the buffalo came around the place where Weksalahos was to see him and to hear him. The rest of the chiefs at once had meat taken to Weksalahos' place, and Weksalahos ordered the people not to kill Kedox, but to pack some of the meat to his place. Weksalahos then had these men give Kedox a heavy load, while he took a bow-string for rope, and tied the meat to gether, then put the string into Kedox's mouth, and started him off at once to his lodge. Kedox was in front of Weksalahos, and when Kedox would stop to rest, Weksalahos would punch him with the flint point of an arrow. So he hurt Kedox so much that he had no chance to rest. Kedox was then about to split in two, for the bow-string was small, and it cut his mouth farther back than the mouths of human beings; so the only thing to save him from being split in two was to hurry to Weksalahos' place.

Weksalahos went on ahead of everybody, for he knew that the men would do the rest of the work for him, and he went on to his



home. On entering the lodge, the old woman told him that there were better places where strangers were received, and she also told him that she was poor; for she did not know who he was. But finally he told his grandmother that he was Weksalahos, or Boy-who-ate-from-the-Corn-Mill. He told her how he had got tired of the way they had been treated by the people who were their enemies. After making himself known to his grandmother, he went on to his wife's place, and on entering, called her to go with him. The three sisters began to talk about him. They said among themselves, "I wonder if that is Weksalahos."

After Weksalahos and his wife left the lodge, they went straight on to the creek, and when they reached it, Weksalahos bade his wife get in the water and dive once. After she dived, she came out of the water, her features changed, and she was better looking. They then turned back to his wife's home, and on their entering the people saw how both of them had changed to be better looking. So it came to pass that the three sisters began to like Weksalahos.

The chief of the village now got several women to sew up several tanned buffalo hides for tipis for Weksalahos' use. This work was to be done immediately.

The following day Weksalahos went back to his grandmother's to heal up the wounds that she had received when going after the tongue for him. To heal her, he used his breath. He blew on the wounds, and they were healed. That night, after he had revealed himself, he and his wife lived with his wife's folks.

The next day the chief called forth his men, and when the people had come around the place, they asked why he had called them forth. Then he announced to his people that they knew about his brother-in-law, who, with his folks, was poor and was living with them; that he wanted the men to go after the boy's old folks, taking robes along, with four men to each robe, so that they could carry the old folks to their new home that had been built by the people; but the men were hired to go to this place. He then announced again the way Weksalahos had done things on the war-path; that he wanted him to be a great chief, over himself, for Weksalahos was a great warrior, having greater powers than any one else; that he was to be leader in everything, such as sending out hunting or war parties.

The old folks were brought to their new home, and everybody thought a great deal of them. Whenever any one returned from hunting, the meat was brought to Weksalahos' folks, and Weksalahos lived well, for he was over the chief in powers. When Weksalahos was living with his wife, her three sisters wished they had accepted him when he had asked to marry the oldest; and the oldest one was worse off than the next two, for she wished that she had Weksalahos for a husband.

The time came when Weksalahos decided to form a large party of men to go out on the war-path. As soon as he had told his brother-in-law that he wanted to send out this party, he had his servant announce it. This kind of an announcement was always made by a man who was selected, who would go through the village, talking and telling all about what had been said. So the man selected made it known to every one in the village that all who wished to go with the war-party should be ready in a certain length of time, which was two days. Weksalahos wanted to go out on this expedition. This news then spread out among the other warriors, for everybody was anxious to see the way Weksalahos would do; for at other times, when he had gone with the war-party, he had been seen as a poor boy, and had remained where they had left their things. So when the time came, early that morning, there was a fog; this was the kind of weather that happened for all great warriors who had great powers.

On the following day the warriors started out under the leadership of Weksalahos and his brother-in-law, Young-Man-Chief. There were a great many warriors who always followed Young-Man-Chief on any war-party, and since another great warrior had joined him, there were many more who followed them on this occasion. So they travelled all that day, and in the evening some of the men went away to hunt for game, for the warriors to eat to give them strength. The rest of the men went on until late that day, and camped. The men built their fires. They had to build two fires, one being for the smoke ceremony and the other for cooking. Here the men waited for the hunters to come in. Finally, late that night, the hunters came in, one after another, with meat of all kinds, some having turkeys, some deer meat, and some with buffalo meat.

It was a rule that before the smoke ceremony was performed every one should be present. So after the men were in, the smoke ceremony was performed. Before doing this, Weksalahos told his warriors to watch the place where the ashes from the pipe were emptied. So the men all had their eyes fixed on the man who was going through the smoke performance, and when he emptied the pipe during this performance, everybody had to be pretty silent, for this was the rule. So after this was done, some of the men spoke out and said that where the ashes were emptied they saw a scalp. Then Weksalahos told them this was to foretell what was to happen, and it indicated they were to defeat their enemies, causing them to lose a great many of their men; that when sending out war-parties, these things always happened when he who had great powers in sending out war-parties was to be successful.

After these performances were over, all the men went to bed on

the ground. The next morning all of the men woke up, and the smoke ceremony was repeated; then the cooking was begun, and when it was all ready, the main warrior was first offered food to eat, and then all the rest of the men commenced to eat.

When this was over, all again started on the journey. They were of course headed towards the south. They travelled all that day until late in the evening. Some hunters were sent out to hunt while the rest of the men took a straight course. Late in the evening they again camped, the men built fires again, and waited for the hunters to come, who finally came, one after another, with their game that they had killed, all excepting one man. They then of course did some things that were necessary, such as the smoke ceremony and the cooking. It was then a custom that after one day's travelling all the men who were out on the war-path hunting and spying were to be regarded in the same way. After all had eaten, they waited for the man who was still out. Finally, about midnight, he came, and reported that he had found the enemy's village. After he had told all, it was referred to Weksalahos as to what he thought about it, that he might tell what he thought was best to be done. So he announced to his men that that was all he could wish any man to report, and that it was all right to start off that same night, to be ready to attack the enemy at their homes early in the morning. While they were getting ready, the man who had brought the news was given something to eat. After he got through, all started on their way to the enemy's village, and so they travelled all the rest of the night, until early next morning, when they reached the enemy's village.

All stopped and got ready, and this time all the men knew who would be the first one to reach the village. This was before any of the enemies got out of their lodges. Then all were ready, and made the attack. Of course Weksalahos reached the village first; he was in the lead of all when they ran towards their sleeping enemies. After they had waked the enemies, and some of them had stepped out, Weksalahos and the chief warrior did the first fighting, and the remainder of the men did the rest. Then all turned back to the place where they had left their things.

After all the men had arrived at the place, they at once turned back to their homes. Now everybody had a scalp, and some had a prisoner. This time Weksalahos had a scalp of his own instead of some one having to give him one. They travelled the rest of the day, and took the straightest route. The men did not have to wait for Weksalahos any more, for he travelled faster than they. About evening some of the men went hunting, and before leaving, the crowd were notified where they were to meet the rest of the men when

they should come back. Late on that day all stopped to camp and waited for the men to come in from the hunt. It was Weksalahos' rule that whatever was done while on the way should be done the same as though they were at home, instead of carrying on smoke ceremonies. So the fires were built in the common way, and that night they set the prairie on fire, so the people at home would see that their warriors were coming home from war victorious. Finally the hunters came in, one after another, with meat. After their arrival the men who were at the camp did the cooking, then they ate their supper, and some of the men sat up part of the night, talking about what they had done during the entire battle. Finally they went to sleep, and on the next morning there was a thick fog, and on that day they started for their homes. Weksalahos did not have to be waited for this time.

In the afternoon they sent a man on ahead to spread the news to the people. So this man whom they had sent on ahead had to travel faster than the crowd, and the crowd kept on travelling until late that evening, when they reached their home village.

They were met by the people as victors. As soon as they arrived, when the people met them, it being the custom, the warriors presented their scalps to the women, and those who were married presented scalps to their wives. After these things were done, dances of all kinds began in honor of the warriors, the dancing continuing all night long. The women folks came every morning to sing for Weksalahos songs called "victories." These songs were heard when any warrior came home victorious.

Weksalahos was now coming to be a great chief among his people. So this first war-party he had sent out was the beginning of his life as a great warrior; instead of going to his brother-in-law, the men would come and visit Weksalahos at night and stay all day long. From this time on he sent out war-parties at all times, and always came home victorious. After he had showed all these things to these people, he made some of the warriors famous, giving his powers to some men whom he thought most of.

When the proper time came, Weksalahos called forth all the men whom he had led to war, and whom he had gained battles for. When all had come, they asked him to say to his people whatever he had to say. So these were his words: "I have long been with you people, and in the early part of my life I lived a poor boy; I went from one place to another, begging for food to eat, and in those times I had a hard time to get along with the people, but to show them how kind I was I endured all the troubles that they made for me and my folks; the time came when I made up my mind to be somebody; I showed myself by going to war, and made the war-

rriors famous through the influence of my powers ; I made myself known to the people, was made a great chief and warrior among you ; now I have left my powers to you ; I want now to leave you, and there will be times in the future that I will help the one who uses my powers the way I used them, in sending out war-parties." This he said, referring to some whom he had made to become great warriors, and to whom he had left his powers. All these things he left to the world for future generations.

So Weksalahos was going to leave his people, and be something else, and all those who wished to do so could. He then in the presence of everybody ascended into the sky, where he still exists as what we call "Hossilaariwa" ("Shooting Star").

In the early days this star was often seen in the early morning when men went out on the war-path ; and whenever the shooting star came to the earth, it would leave a great big hole in the ground, and there would grow from the stone brushes that pipe-stems are made from ; and when this occurred in connection with some of the warriors, it would indicate victory for him, and if the place was found, some of the leading warriors would cut the pipe-stem for their own use from the brush that grew there.

So the village remained under the lead of the former chief, but some became changed in form, though most remained human beings. War-parties were still carried on by the people, and sometimes, of course, the warriors would get aid from Weksalahos, the star shooting out in the direction the war-party was going ; then they would of course know they had received aid from him, and then at the same time some of the men had his powers. Weksalahos was also known by the name of "Sign-to-the-People-that-their-Warriors-were-about-to-Return."

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